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ABSTRACT

A variety of individual and group activities which require students to examine their ethnic background and their personal values related to cultural pluralism are included in this teaching guide. The unit is part of the Louisville Area Ethnic Heritage Studies Project described in ED 150 043. The project materials are designed to foster communication across intercultural/ethnic lines. The objectives for this unit are to ensure that students understand the positive aspects of our pluralistic society; recognize diversity of culture, ethnicity, and custom as a strength; examine real problems and real people of various cultures; and participate in experiences that will help build positive attitudes and acceptance of their own and other cultural groups. Suggested time allotment is one to two weeks. The guide includes a pretest, posttest, and five behavioral objectives accompanied by instructional activities, facilitating materials, and comments to the teacher. There are eight study guides in the appendices: "Why Cultural Pluralism?," a glossary of terms, "Inner Values Related to Culture," "Group Processes," two diagrams for discussion leaders, "Conducting a Class Meeting," and "Contemporary American Problems Study Guide." A bibliography of resource material is included. (Author/CK)

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# ETHNIC STUDIES

# CULTURAL PLURALISM

## Experimental Unit

SØ 011 779

## ETHNIC HERITAGE PROJECT

## 1976-1977

**Jefferson County Public Schools, Louisville, Kentucky**

# ETHNIC HERITAGE STUDIES: CULTURAL PLURALISM

Experimental Unit, 1977

Preliminary Draft


JEFFERSON COUNTY PUBLIC SCHOOLS

Department of Curriculum Development and Supervision


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## FOREWORD

Recognizing the value of an ethnic studies program as a vehicle for promoting positive attitudes toward cultural diversity, Jefferson County Public Schools curriculum writers and teachers, in conjunction with representatives of the University of Louisville and the Bicentennial Committee of the Louisville Chamber of Commerce, have examined present ethnic studies courses of the Jefferson County Public Schools and have developed components for these courses.

Funded by the United States Office of Education, the newly developed units focus on increasing understanding and appreciation of the diversity among ethnic groups represented in the Greater Louisville community.

The units will be tested and evaluated in pilot classrooms during the 1976-1977 school year.

E C Grayson

Ernest C. Grayson
Superintendent
Jefferson County Public Schools

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## RATIONALE FOR ETHNIC STUDIES

The recognition of cultural pluralism as intrinsic in society in the United States is receiving increased attention from the nation's educators who realize that cultural diversity manifests itself daily in the classroom and often is the source of communication breakdown, misunderstanding, and conflict.

Consequently, school systems across the country are seeking to develop a variety of curriculum offerings that will deal with this cultural diversity in substantive and affirmative ways.

The Jefferson County Public Schools became directly involved in this search as the result of a grant from the United States Office of Education for the development of an Ethnic Studies Program in local schools. The grant resulted from a joint proposal by the University of Louisville, the Jefferson County Public Schools, and the Louisville Chamber of Commerce.

To meet grant guidelines, a curriculum writing committee comprised of local instructional leaders and teachers met during the months of July and August, 1976, to develop criteria for an ethnic studies program, to analyze present ethnic studies courses, to construct model units for implementation in county classrooms, and to plan ethnic fairs in six county schools.

## PROGRAM CRITERIA

The Curriculum Writing Committee for the Ethnic Studies Program believes that an Ethnic Studies Program should cross disciplinary lines throughout the curriculum and must include the examination of major ethnic groups represented in American society.

The committee further believes that the specific characteristics listed below mark a definitive ethnic studies program and should be reflected, in varying degrees, in individual ethnic studies courses.

### Characteristics

An Ethnic Studies Program, logically:

1. Emphasizes the universality of human needs
2. Explores the experiences and contributions of ethnic groups
3. Analyzes the relationships between ethnic groups
4. Develops a historical perspective of ethnic groups
5. Provides a balanced accurate and impartial treatment of ethnic groups
6. Analyzes ethnic myths and stereotypes
7. Contains interdisciplinary elements
8. Explores future prospects of ethnic groups
9. Endorses the principle of social equality of individuals
10. Focuses on attitudes and values of ethnic groups
11. Promotes individual self-awareness and feelings of self worth
12. Seeks accommodation, appreciation and acceptance of cultural diversity

Unit Title: _____

Unit Description/Purpose: _____

_____

| | YES | NO | NOT APPLICABLE |
|---|---|---|---|
| Emphasizes the universality of human needs | | | |
| Explores the experiences and contributions of ethnic groups | | | |
| Analyzes the relationships between ethnic groups | | | |
| Develops a historical perspective of ethnic groups | | | |
| Provides a balanced accurate and impartial treatment of ethnic groups | | | |
| Analyzes ethnic myths and stereotypes | | | |
| Contains interdisciplinary elements | | | |
| Explores future prospects of ethnic groups | | | |
| Endorses the principle of social equality of individuals | | | |
| Focuses on attitudes and values of ethnic groups | | | |
| Promotes individual self-awareness and feelings of self worth | | | |
| Seeks accommodation, appreciation and acceptance of cultural diversity | | | |

# ETHNIC STUDIES--CULTURAL PLURALISM

## Description of the Unit

This unit focuses on an introduction to cultural pluralism as a possible personal perspective on society. Through participation in a variety of individual and group activities, the student confronts situations that require an examination of her/his ethnic background and those personal values related to cultural pluralism.

## Suggested Time

One to two weeks

## General Objectives

Understands the positive aspects of our pluralistic society.

Recognizes diversity of culture, ethnicity, and custom as a strength of our nation's heritage.

Examines real problems and real people of various cultures in our pluralistic society.

Participates in experiences that will help build positive attitudes of a student's own cultural group and acceptance of other cultural groups.

## Concepts: Fundamental Ideas to Be Understood by the Student

| | |
|---|---|
| Acculturation | Ethnic group |
| Cultural assimilation | Melting pot theory |
| Cultural diversity | Mosaic |
| Cultural pluralism | Salad bowl theory |

PRETEST

"Cultural Pluralism"

Comments to Teacher

The pretest of this unit has been designed to assist the teacher and students in their study of cultural pluralism. The pretest (1) will allow the teacher to find out where the students are in terms of the knowledge and values they have about their own ethnic background and cultural pluralism and (2) will assist the teacher in determining strengths, weaknesses, and misconceptions of the unit objectives and consequently provide for more effective planning.

The teacher should explain the intended use of the pretest prior to the time it is given. Students should be encouraged to do their best and to be as accurate as they can in marking answers to each question. Make sure the students understand that the pretest scores will not affect their grades. It is also important that the teacher demonstrate to the class that the pretest results are being used to make the instructional unit more interesting and beneficial.

1. Define the following terms:

   a. Melting pot theory

   b. Salad bowl theory

   c. Cultural pluralism

   d. Ethnic group

   e. Cultural diversity

   f. Cultural assimilation

   g. Acculturation

   h. Mosaic

2. What particular values or attitudes do you hold that may be part of your heritage?

3. What are your feelings about the following?

   a. The role of women

   b. The role of religion

   c. Moral standards

   d. Authority

4. In what ways has the region in which you grew up influenced you?

5. What objects or traditions from another ethnic heritage would you like to incorporate into your life?

6. What values inherited from your ancestors make you the proudest?

7. What are some advantages in being aware of your ethnic heritage?

8. What objects from your heritage do you cherish?

9. Can you think of any ways that your own ethnic background makes you unique from others?

10. List at least five contemporary American problems and tell how the problems are/are not related to cultural pluralism.

11. List at least five cultural components from the lives of your grandparents.

Group Participation

1. Participate in a small group discussion on cultural diversity of each member's grandparents.

2. Participate in a small group discussion on the effects that acculturation and assimilation have had on each group member's inner values.

3. Participate in a class meeting dealing with the topic, "What is an ethnic group?"

4. Participate in a class meeting dealing with the topic, "What is cultural pluralism?"

Behavioral Objective 1

Following a class discussion on the concept of cultural pluralism, the student will write a one sentence definition for each of the following terms: melting pot theory, salad bowl theory, cultural pluralism, ethnic group, cultural diversity, cultural assimilation, acculturation, and mosaic.

| Instructional Strategies | Facilitating Materials |
|---|---|
| Give an oral introduction to the unit. | "Why Cultural Pluralism?" Appendix A, pp. 14-16. |
| Answer student questions about the nature of the unit. | |
| Encourage students to take notes, since the printed resources are limited. | Pencil and paper |
| Involve students in a discussion of the concepts of the unit. | |
| Write the unit concepts on the board and pronounce each one. Provide time in class for students to define each term. | Chalkboard and chalk<br>Dictionaries, encyclopedias, textbooks, and other available source material |
| Discuss the students' definitions of the eight concepts. | "Glossary of Terms," Appendix B, p. 17. |

Comments to Teacher

Read and become familiar with the unit content especially "Why Cultural Pluralism?" Appendix A, pp. 14-16, prior to the class discussion on the unit concepts. "Why Cultural Pluralism?" may be reproduced and copies given to the students. Also review the "Glossary of Terms," Appendix B, p. 17, and paragraph 5 on cultural pluralism, p. 8. Do not give definitions to the students, word for word. Encourage students to develop their own definitions that fit the context of cultural pluralism.

Behavioral Objective 2

Following the viewing of the filmstrip, Ethnic Heritage: A Living Mosaic, the student (1) will complete a study guide (see Appendix C, p. 18) on inner values related to culture and (2) will enter into a small group discussion on the effects that acculturation and assimilation have had on their inner values.

| Instructional Strategies | Facilitating Materials |
|---|---|
| Have the students to ask their grandparents, their parents, or their guardians about the values held by the students' ancestors. | |
| Introduce the filmstrip, Ethnic Heritage: A Living Mosaic, and tell students key points they should look and listen for during the showing. Show filmstrip. | Filmstrip: Ethnic Heritage: A Living Mosaic.<br><br>Filmstrip projector<br>Cassette recorder<br>Screen |
| After viewing the filmstrip, discuss the main ideas of the filmstrip with the class. Answer any questions related to the filmstrip. | |
| Distribute a copy of the study guide "Inner Values Related to Culture." Encourage students to answer all questions. Students should understand that the answers will not be challenged by the teacher or other class members, but will be shared on a voluntary basis. | Copies of "Inner Values Related to Culture," Appendix C, p. 18.<br><br>Pencils |
| Have the class, working in small groups, to discuss the effects of acculturation and assimilation on their inner values. Explain how the group will work and what the responsibilities of each student will be. Assign from four to six students to each group. | Pencils<br>Paper<br><br>"Group Processes," Appendix D, p. 20. |

Comments to Teacher

Encourage students to find out as much about their ethnic backgrounds as possible. It may be helpful for students to interview relatives, examine family histories, family trees, or look at family photo albums, if they are available.

Preview the filmstrip, Ethnic Heritage: A Living Mosaic, before the class showing. This will enable the teacher to point out what the students should look for during the showing. Have copies of the study guide "Inner Values Related to Culture," Appendix C, p. 18, for each student at the time the filmstrip is shown.

If desired, discuss how values are determined and show the relationship of values to culture. It may be necessary to discuss the meaning of heritage.

Explain to the students that there are no right or wrong answers when they complete the "Inner Values Related to Culture" study guide. Since this exercise deals with personal information, students may be reluctant to share all their responses with the rest of the class. Keep this in mind when the group discussions on acculturation and assimilation are in progress.

Before dividing the class into small groups for a discussion of the effects that acculturation and assimilation have on their inner values, review the meaning of the terms acculturation and assimilation with the class. Share with the class information on "Group Processes," Appendix D, p. 20. Decide on the procedure you will use to determine how to group the students, before the class begins. Students perform better if they know in advance how they will be evaluated. Students may decide to elect their own chairperson and recorder; however, be aware of possible problems unique to individual students.

Behavioral Objective 3

Given selected questions on ethnic groups (see Appendix E, p. 21) and cultural pluralism (see Appendix F, p. 22), the student will participate in a class meeting (see Appendix G, p. 23).

| Instructional Strategies | Facilitating Materials |
|---|---|
| Explain what a class meeting is and how it may differ from other discussion groups. Write the rules for a class meeting on the board. Explain the different categories of questions and give examples of each. | "Conducting a Class Meeting," Appendix G, p. 23.<br><br>Chalk, chalkboard |
| Refer to the diagram for discussion leaders in Appendix E. Arrange the students in a circle. Write the topic on the chalkboard, "What is an ethnic group?" Start the discussion. | "Discussion Leader's Diagram," Appendix E, p. 21. |
| Refer to the diagram for discussion leaders in Appendix F. Arrange the students in a circle. Write the topic on the chalkboard, "What is cultural pluralism?" Start the discussion. | "Discussion Leader's Diagram," Appendix F, p. 22. |

Comments to Teacher

It is important that you have control during the class meeting. The established rules must be followed if the activity is to be successful. Students should feel free to enter into the discussion but should not dominate the discussion. Involve every class member in the class meeting. It may be necessary to call on some students who do not voluntarily enter into the discussion.

Become very familiar with the topic in order to facilitate the class meeting. Many general reference books are available in the school's library and should be helpful in preparing for the discussion. Encourage students to gather data related to the topics, prior to the discussions. The bibliography of this unit should prove to be helpful.

Include questions that you believe to be appropriate for the topic and the ability level of the students. Make an effort to ask the three different kinds of questions: definition, personalization, and challenge.

For the purpose of this unit an ethnic group is defined as any group composed of individuals of the same race, religion and/or nationality who share a common and distinctive culture. It may also be defined as an interest group.

Make sure that the class members understand that cultural pluralism as used in this unit characterizes efforts to (1) bring about mutual appreciation and understanding of the various cultures in America today, (2) show that cooperation of various groups in social, economic, religious, and political institutions is desirable, (3) promote appreciation of diverse life styles, folkways, beliefs, religious beliefs, language, family structure, and manners, and (4) show that autonomy is desirable for subgroups when determining their own future with other groups.

The amount of time suggested for a class meeting on either of the two topics suggested in this unit will vary. Interest and knowledge of the students should be given consideration. It is recommended that the two topics be discussed on different days.

Behavioral Objective 4

Following a discussion of cultural pluralism and given a study guide related to contemporary American problems (see Appendix H, p. 24), the student will identify problems which all Americans must try to solve and indicate how the problems are/are not related to cultural pluralism.

| Instructional Strategies | Facilitating Activities |
|---|---|
| Encourage students to discuss the many different aspects of cultural pluralism which have been mentioned so far in the unit. Ask several students to summarize by giving their own personal definition of cultural pluralism. | Student notes |
| Distribute the study guide on Contemporary American Problems. Have the students complete the study guide. | Duplicated copies of "Contemporary American Problems Study Guide," Appendix H, p. 24. |

Comments to Teacher

Students may mention a variety of problems both related as well as unrelated to cultural pluralism: unemployment, inflation, busing, pollution, shortage of energy, shortage of food, lack of medical care, lack of decent housing, and crime. The students should identify those problems related to cultural pluralism and suggest ways that cultural pluralism can help to solve those problems.

Students should have an opportunity to discuss their answers with the rest of the class when everyone has finished with the study guide.

Behavioral Objective 5

Given a definition of cultural diversity, the student (1) will list at least five cultural components from the lives of her/his grandparents (e.g., occupation, religion, education, type of residence, family values) and (2) will enter into a small group discussion on the cultural diversity of the group's grandparents.

| Instructional Strategies | Facilitating Materials |
|---|---|
| Write a definition of cultural diversity on the chalkboard. Ask students for examples of cultural diversity to make sure that they understand the term. Have students to list at least five cultural components of their grandparents' lives. | Chalkboard<br>Chalk<br>Pencil<br>Paper |
| Explain to the class that they are to discuss the cultural diversity among the grandparents in their group. Encourage each student to participate in the discussion. Assign students to groups. Assemble class into groups and begin discussion. | |

Comments to Teacher

The teacher should be aware of the general rules referred to earlier when group assignments were made.

POST TEST

"Cultural Pluralism"

1. Define the following terms:

   a. Melting pot theory

   b. Salad bowl theory

   c. Cultural pluralism

   d. Ethnic group

   e. Cultural diversity

   f. Cultural assimilation

   g. Acculturation

   h. Mosaic

2. What are your feelings about the following?

   a. The role of women

   b. The role of religion

   c. Moral standards

   d. Authority

3. In what ways has the region in which you grew up influenced you?

4. What objects or traditions from another ethnic heritage would you like to incorporate into your life?

5. What values inherited from your ancestors make you the proudest?

6. What advantages are there in being aware of your ethnic heritage?

7. What objects from your heritage do you cherish?

8. Can you think of any ways that your own ethnic background makes you unique from others?

9. List at least five contemporary American problems and tell how the problems are/are not related to cultural pluralism.

10. List at least five cultural components from the lives of your grandparents.

Group Participation

1. Participate in a small group discussion on cultural diversity of each member's grandparents.

2. Participate in a small group discussion on the effects that acculturation and assimilation have had on each group member's inner values.

3. Participate in a class meeting dealing with the topic, "What is an ethnic group?"

4. Participate in a class meeting dealing with the topic, "What is cultural pluralism?"

## APPENDIX A

## WHY CULTURAL PLURALISM?

The activities suggested in this instructional unit seek to involve students in a personal examination of their own ethnic backgrounds and provide group experiences in the exploration of cultural pluralism in America. Strategies selected for the unit require students to think about their values and those of their families and to participate in several group learning situations. The unit relies heavily on in-class student interaction.

Background information for the teacher is included in this appendix since the amount of information in student textbooks on cultural pluralism is limited. The teacher may elect to share this information with the students.

"Americans have much in common--citizenship, a democratic way of life, values that emphasize dignity, and a concern for individual personality. But they are also divided by genuine differences."[1] Southerners and northerners do not speak quite the same language, blacks and whites do not look alike, religious groups worship differently, and various ethnic groups prefer different kinds of music. Yet they are all Americans and proud of their traditions.

Perhaps the experiences of this nation and its heterogeneous people and the willingness to accept rather than to attempt to wipe out differences can be attributed to the central fact of the American past. There is no common ancestry, nor are there deep-rooted ties to the location of all individual homes. Except for native Americans, we are all either immigrants or offspring of immigrants.

Cultural pluralism advocates that each group should retain its own ethnic richness and identity while, at the same time, getting to know and understand other ethnic groups. The "melting pot" theory has not worked. The theory assumed that our country, while composed of many nations would melt a great many of our differences into one united whole. The nineteenth-century mythology of cultural sameness no longer is accepted by substantial segments of either minority cultures or dominant groups. The ancient cycle in culture conflict leading from conquest, exploitation, slavery, segregation and discrimination to ghettos, reservations and poverty, with regular stops along the way for frustration and rage, is not acceptable. Cultural pluralism offers a workable alternative.

It is important for each American to feel that her/his ethnic identity (including racial, religious, cultural and sex group) is valuable. At the same time, the group identity of people in other groups must be

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[1]Oscar Handlin, Out of Many: A Study Guide to Cultural Pluralism in the United States (New York: Anti-Defamation League, 1975).

respected. The "culturally disadvantaged" idea with its inherent denial of cultural identity and emphasis on "melting" down cultural differences appears to be grossly inadequate in coping with the demands and needs articulated by those who speak for minority groups.

On one hand, cultural pluralism encourages an acceptance of differences in general. Security in one's own ethnic heritage insulates against a threatened feeling when others take pride in their heritage. On the other hand, defensiveness in the expression of ethnic pride may be a reaction, or backlash, from the group's struggle for social, political, and economic equality. Such strong feelings of "us versus them" can easily lead to stereotyping.

Americans have applied both the melting pot and the salad bowl theories to our plural heritage. The melting pot theory, promulgated in the late 1800s as millions of immigrants arrived in America, assumed that through economic and social opportunities offered in the society by public education and other means, immigrants would slowly give up their old-country ways and adopt "American" values, political ideology, and language. Ideally, through this blending of a variety of ethnic groups, would emerge a new American, one who represented the entire range of national, racial, and ethnic influence within America.

The greatest challenge to the melting pot theory comes from members of the black community who insist that rather than a true melting and merging of cultural characteristics of all ethnic groups, white, Protestant middle-class values have been the ideal to which others must conform. The salad bowl theory, or cultural pluralism, assumes an acceptance of or even a delight in cultural differences and a renewal of interest in ethnic history, values, celebrations, and art.

Cultural pluralism is more than a study of a given country such as Japan or India. It must be a multicultural experience that shows the relationship between two cultures and, at the same time, recognizes the values and contributions of each group. Many students may view ethnic studies as a study of "them" while American studies is a study of "us." Cultural pluralism provides for inclusiveness and diversity of all groups--racial, ethnic and religious and rejects divisiveness and exclusion of any group or individual. The purpose and the promise of cultural pluralism is to bring about democratic social change, not to contribute to ethnic polarization and social conflict.

A positive orientation and exposure to a particular culture is important if an individual perceives ethnic and cultural diversity favorably. Rejection by Chicanos, Puerto Ricans, Asian-Americans, American Indians and blacks of integration as it has occurred is based on their experience in the United States. The slow pace of desegregation of public schools, the scarcity of Indians, Chicanos and other nonwhites at middle- and top-management levels in our society and our policy of defining and solving world issues from the white man's point of view have caused these groups to

feel "out of the mainstream." These facts about our nation point to the need for cultural pluralism.

While social justice means equal treatment, equal opportunities, and freedom from discrimination, cultural pluralism implies social justice plus the right not to assimilate and maintains that there is more than one legitimate way of being human without being treated as a second class citizen.

If a culture is to function effectively in a pluralistic relationship, it must have a degree of unity with others. Each group must also define its cultural base and develop a sense of cultural identity. America will have to openly affirm cultural, ethnic, and linguistic differences as good and positively identify resources which are worthy of preserving and enhancing, if we continue to recognize cultural diversity as a way of life.

To endorse cultural pluralism is to endorse the principle that there is no <u>one</u> model American. To endorse cultural pluralism is to understand and appreciate the differences that exist among the nation's citizens. It is to see these differences as a positive force in the continuing development of a society which professes a wholesome respect for the intrinsic worth of every individual. Cultural pluralism is a concept that aims toward a heightened sense of being and of wholeness of the entire society based on the unique strengths of each of its parts.

## APPENDIX B

## GLOSSARY OF TERMS

Acculturation--The intermixture of the shared, learned behaviors (the cultures) of two previously distinct groups

Cultural assimilation--A process whereby two or more previously distinct individuals or groups lose their particular identity or characteristics and become alike. This process rejects cultural pluralism.

Cultural diversity--Differences among the cultures of various societies in regard to both material things and ways of thinking and behaving

Cultural pluralism--A system of thought concerning society that provides for the inclusiveness and diversity of all groups--racial, ethnic, and religious--and rejects divisiveness and exclusion of any group(s) or individual(s)

Ethnic group--A group of people historically related and/or having a common and distinctive culture.

Melting pot theory--This theory assumes that through economic and social opportunities offered in the society by public education and other means, immigrants slowly give up their old-country ways and adopt "American" values, political ideology, and language.

Mosaic--As used in this instructional unit, mosaic refers to the various combined elements (values, arts, traditions) that compose the "American culture."

Salad bowl theory--This theory assumes an acceptance or even a delight in cultural differences and a renewal of interest in ethnic history, values, celebrations, and art.

## APPENDIX C

## INNER VALUES RELATED TO CULTURE

1. What particular values or attitudes do you hold that may be part of your heritage?

2. What are your feelings about the following?

   a. The role of women

   b. The role of religion

   c. Moral standards

   d. Authority

3. In what ways has the region in which you grew up influenced you?

4. What objects from your heritage do you cherish?

5. What objects or traditions from another ethnic heritage would you like to incorporate into your life?

6. What values inherited from your ancestors make you the proudest?

7. What advantages are there to being aware of your ethnic heritage?

3. Can you think of any ways that your own ethnic background makes you unique from others?

## APPENDIX D

## GROUP PROCESSES

The small group is a basic type of class organization that may be used effectively in a variety of ways. The objectives of the unit and the desired instructional strategies will determine whether the small group is appropriate.

Effective groups require organization before the groups are formed. The responsibilities of each group member must be clearly defined. The teacher and the students should establish the responsibilities of the chairperson, the recorder, and the group members.

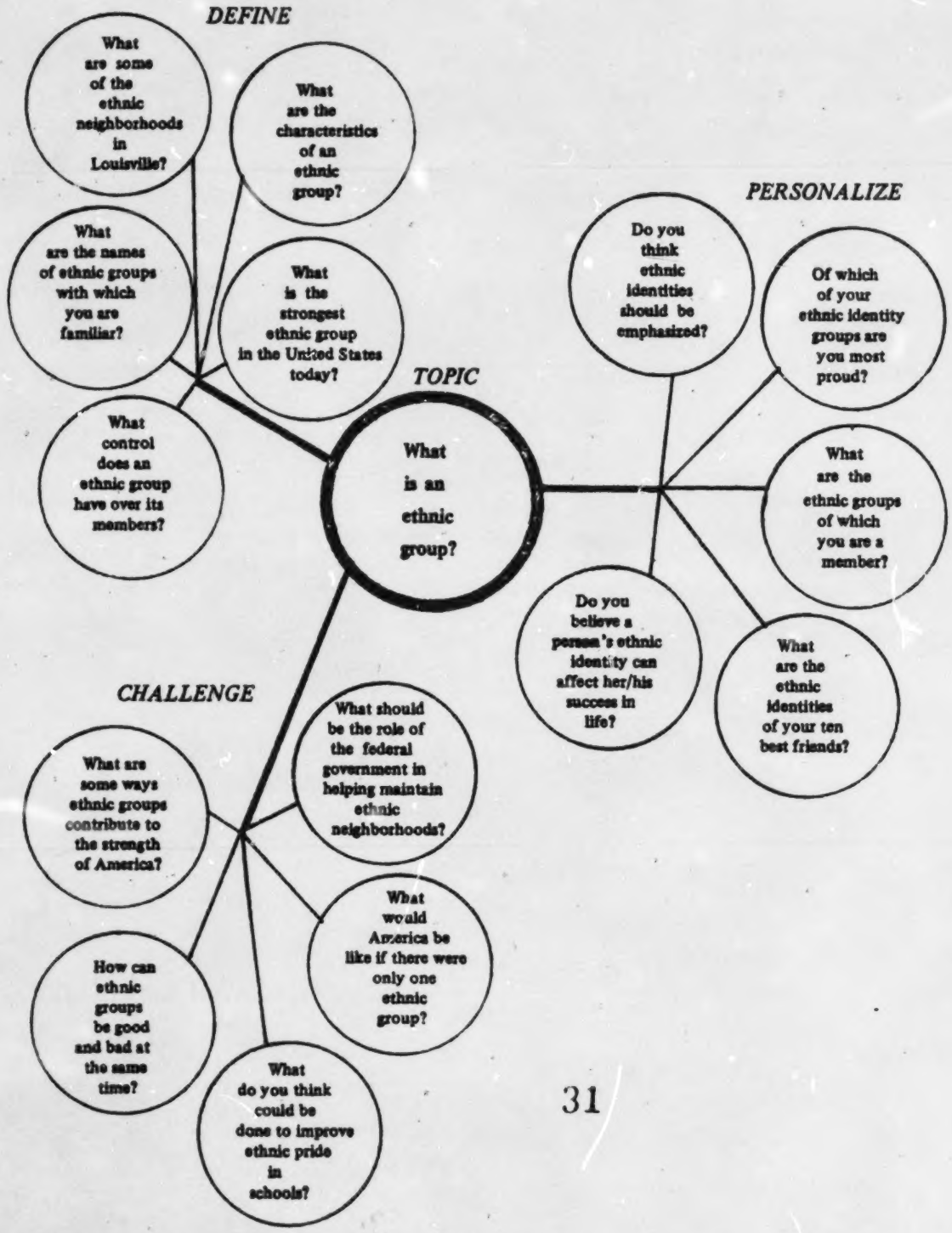
The teacher should be an active participant in group activities by asking questions, offering suggestions, providing aid and encouragement, and supporting students who lack group skills so that they will be successful.

Students should be used as teaching aides. Individual students may instruct group members while the teacher acts as a team leader, or teacher-aide groups may instruct in a cooperative effort with the teacher.

Prepare an evaluative instrument with students. Checklists, rating scales, and quizzes may serve as evaluation instruments. It is important that the students know, in advance, how they are being evaluated.

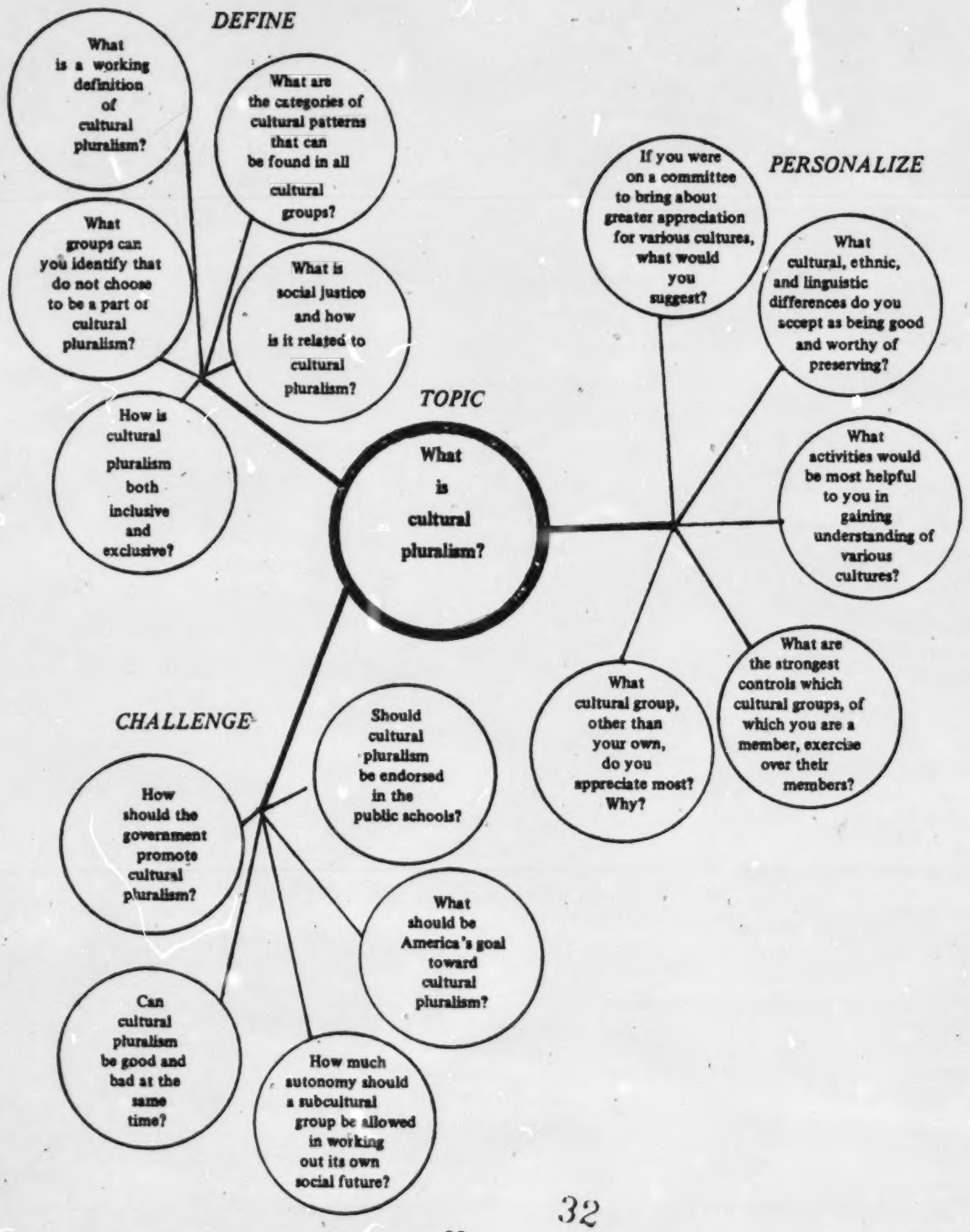
## APPENDIX E

## DISCUSSION LEADER'S DIAGRAM


DEFINE
What are some of the ethnic neighborhoods in Louisville?
What are the characteristics of an ethnic group?
What are the names of ethnic groups with which you are familiar?
What is the strongest ethnic group in the United States today?
What control does an ethnic group have over its members?
TOPIC
What is an ethnic group?
PERSONALIZE
Do you think ethnic identities should be emphasized?
Of which of your ethnic identity groups are you most proud?
What are the ethnic groups of which you are a member?
Do you believe a person's ethnic identity can affect her/his success in life?
What are the ethnic identities of your ten best friends?
CHALLENGE
What should be the role of the federal government in helping maintain ethnic neighborhoods?
What are some ways ethnic groups contribute to the strength of America?
What would America be like if there were only one ethnic group?
How can ethnic groups be good and bad at the same time?
What do you think could be done to improve ethnic pride in schools?

## APPENDIX F

## DISCUSSION LEADER'S DIAGRAM


DEFINE
What is a working definition of cultural pluralism?
What are the categories of cultural patterns that can be found in all cultural groups?
What groups can you identify that do not choose to be a part of cultural pluralism?
What is social justice and how is it related to cultural pluralism?
How is cultural pluralism both inclusive and exclusive?
TOPIC
What is cultural pluralism?
PERSONALIZE
If you were on a committee to bring about greater appreciation for various cultures, what would you suggest?
What cultural, ethnic, and linguistic differences do you accept as being good and worthy of preserving?
What activities would be most helpful to you in gaining understanding of various cultures?
What are the strongest controls which cultural groups, of which you are a member, exercise over their members?
What cultural group, other than your own, do you appreciate most? Why?
CHALLENGE
Should cultural pluralism be endorsed in the public schools?
How should the government promote cultural pluralism?
What should be America's goal toward cultural pluralism?
Can cultural pluralism be good and bad at the same time?
How much autonomy should a subcultural group be allowed in working out its own social future?

## APPENDIX G

## CONDUCTING A CLASS MEETING

### Definition

A class meeting is a problem-solving technique that involves the whole class and can be utilized for any number of purposes.

### Questioning

Questioning skills are basic to the conduct of a class meeting. Three types of questions are utilized:

a. Definition questions--asking students' definition of concepts, topics or problems

b. Personalization questions--asking the student to relate the topic to her/his world

c. Challenge questions--asking the student to clarify statements, be creative, probe deeper into topics

### Leader Behavior

The teacher should be sincere and honest in attempting to facilitate group problem solving. The quality of the group may be improved by showing warmth and enthusiasm, listening actively and reflectively, and using "I" statements.

### Rules for Class Meetings

The general rules below will help achieve a successful meeting.

a. Have the group sit in a circle.
b. Insist that only one person may talk at a time.
c. Talk about behavior, not people.
d. Deal with the here and now.
e. Be positive.

## APPENDIX H

## CONTEMPORARY AMERICAN PROBLEMS STUDY GUIDE

Instructions: It is important that the three questions on this study guide be answered in sequence. Answer the questions as completely as you can in the space provided. Answer the questions in the appropriate space as indicated by the question number.

1. What are the common problems which you feel all Americans must try to solve?

| -1- | -2- | -3- |
|---|---|---|
| | | |
| | | |
| | | |
| | | |
| | | |

2. To what extent and how is cultural pluralism related to each of the common problems you have listed?

3. In Column 3, following each problem you have listed in number one, place the appropriate letter (A-B-C-D, see below) to indicate the relationship of cultural pluralism to the problem.

   A. Is cultural pluralism part of the problem?
   B. Can cultural pluralism be used to help solve the problem?
   C. Is cultural pluralism diverting attention from the problem?
   D. Is cultural pluralism basically unrelated to the problem?

## RESOURCES

### Filmstrip

Ethnic Heritage: A Living Mosaic. J. C. Penney Co., Inc., 1975. Color. Sound.

### Books

Banks, James A., ed. Teaching Ethnic Studies. Forty-Third Yearbook of the National Council for the Social Studies. Washington, D.C.: National Council for the Social Studies, 1973.

Handlin, Oscar. Out of Many: A Study Guide to Cultural Pluralism in the United States. New York: Anti-Defamation League, 1975.

### Periodicals

Arciniega, Thomas. "The Thrust Toward Pluralism: What Progress?" Educational Leadership, XXXIII (December, 1975), 163-167.

Banks, James A. "Cultural Pluralism and the Schools." Educational Leadership, XXXII (December, 1974), 163-166.

Banks, James A. "Ethnic Studies as a Process of Curriculum Reform." Social Education, XL (February, 1976), 76-80.

Grant, Gloria W. "Criteria for Cultural Pluralism in the Classroom." Educational Leadership, XXXII (December, 1974), 199-202.

Hackett, Peter. "We Celebrate Diversity in American Education." Educational Leadership, XXXI (April, 1974), 604-606.

Havighurst, Robert J. "The American Indians: From Assimilation to Cultural Pluralism." Educational Leadership, XXXI (April, 1974), 585-589.

Henderson, George. "Toward Economic and Ethnic Diversity." Educational Leadership, XXXI (April, 1974), 579-581.

Kalectaiz, Milo; Knowles, Gerald; and Butterfied, Robin. "To Help-- Not to Homogenize Native American Children." Educational Leadership, XXXI (April, 1974), 590-592.

Uphoff, James K. "Religious Minorities: In or Out of the Culturally Pluralistic Curriculum." Educational Leadership, XXXII (December, 1975), 163-167.

## BOOK SELECTION AND REEVALUATION POLICY

### Objectives

The primary objective of the school materials center is to implement, enrich and support the educational program of the school.

The school materials center should contribute to the social, intellectual, cultural and spiritual development of the students.

### Selection

Materials for the school materials center should be selected by librarians in consultation with administrators, supervisors, faculty members, students and parents.

Reputable, unbiased, professionally prepared selection aids should be consulted as guides.

### Criteria for selection

Selection should consider the needs of the individual school based on a knowledge of the curriculum and on requests from administrators and teachers.

Consideration should be given to individual students based on a knowledge of elementary and secondary youth and on requests of parents and students.

Selection should provide for a wide range of materials on all levels of difficulty, with a diversity of appeal and the presentation of different points of view.

The instructional materials should have high literary value.

Materials should have superior format.

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Jefferson County Public Schools. Key to Policies and Procedures for Librarians. Louisville, Ky.: Jefferson County Board of Education, 1969.

BOOK SELECTION AND MATERIAL REEVALUATION PROCEDURES

Revised June 27, 1969

We seek to educate young people in the democratic tradition, to foster a recognition of individual freedom and social responsibility, to inspire meaningful awareness of and respect for the Constitution and the Bill of Rights, and to instill appreciation of the values of individual personality. It is recognized that these democratic values can best be transmitted in an atmosphere which is free from censorship and artificial restraints upon free inquiry and learning and in which academic freedom for teacher and student is encouraged.

It is further recognized that there are areas of such a controversial or questionable nature that some restraints upon complete academic freedom are necessary.

The Jefferson County Board of Education wishes to meet ignorance, hatred and prejudice not with more ignorance, hatred and prejudice; but with understanding, goodness, and reason. Therein no individual will be allowed to impose his personal views in any subject area, and the best professional behavior and individual thought will be expected at all times. When political, moral or social problems arise within the classroom as topics of discussion or study, opportunities for opposing points of view must be provided.

The Board of Education does not advocate a policy of censorship, but a practice of judicious selection of materials to be used with students in the classrooms of Jefferson County Public Schools, and wants only to be helpful to the teachers in providing good learning experiences for boys and girls. Teachers shall use prudent judgment in determining whether materials are of such nature and shall submit items to their principal and supervisors for approval before inclusion in their instructional programs. Should such material be selected for inclusion in a teacher's curriculum guide, and objections to same evolve, the Board insists upon the following.

Individuals involved will be provided an opportunity to discuss the matter fully with local school personnel.

The materials reevaluation procedure will be initiated and conclusions reported to the school and individuals involved. See attached BOOK SELECTION AND MATERIALS REEVALUATION POLICY.

With reference to library books per se and book selection, the form used in 1963-69 and the years before may be used. See attached CITIZEN'S REQUEST FOR REEVALUATION OF MATERIAL.

Furthermore, in recognition of the scope of this problem, the Board encourages the administrations of the local schools to form panels of qualified persons, appointed fairly (e.g., teacher, parents and other school and community representatives) to consider materials to be used in the curriculums that might have an adverse effect on students. In addition, the Board suggests that individual school departments be encouraged to consider, read and review all supplementary curricular inclusions that might be offensive politically, socially or otherwise.

## BOOK SELECTION AND MATERIALS REEVALUATION POLICY

Individuals, organizations, or groups who challenge or criticize instructional materials shall be asked to complete the form Citizen's Request for Reevaluation of Material comparable to that suggested by the National Council of Teachers of English.

After completing the above mentioned form, a school committee composed of the teacher in the subject area, the principal, the supervisor and the librarian shall review with the complainant the written criticisms and attempt to reach a decision concerning the complaint.

If a decision is not reached which is satisfactory to the complainant, the principal shall request the Associate Superintendent for Instruction to delegate a central committee to review and make a final decision concerning the disposition of the complaint. This decision will be reported back to the principal by the Associate Superintendent for Instruction. This central committee shall be composed of an administrator, a supervisor in the subject area under question, a classroom teacher in the subject area, the Coordinator of Library Services and a mature* parent, preferably from the school district from which the complaint orginates. No member of the central committee shall have been a member of the local school committee with the exception of the supervisor.

The materials involved shall have been withdrawn from general circulation and use pending a decision in writing by the central committee.

However, in the event the complainant does not concur with the decision, he may request that this child be excused from any contact with the objectionable subject matter. Such requests will be honored.

*The word mature in this context applies to all members of the committee and means highly developed or advanced in intellect, moral qualities and outlook.

The materials center in each school should have on file "Citizen's Request for Reconsideration of a Book" from The Students' Right to Read. Reprinted by permission of the National Council of Teachers of English, October 16, 1963.

CITIZEN'S REQUEST FOR REEVALUATION OF MATERIAL

Type of Material _____Book _____Filmstrip _____Lecture _____Film _____Record _____Other

Author (if known) _____

Title _____

Publisher (if known) _____

Request initiated by _____

Telephone _____ Address _____

Complainant represents:

_____himself

_____organizations (Name) _____

_____other group (Name) _____

1. To what in the material do you object? (Please be specific) _____

_____

2. What do you feel might be the result of exposure to the material? _____

_____

3. For what age group would you recommend this material? _____

4. Is there anything good about this material? _____

5. Did you inspect all of this material carefully? _____ What parts? _____

_____

6. Are you aware of the judgment of this material by critics? _____

7. What do you believe is the theme or main idea in this material? _____

_____

8. Which of the following would you like the school to do with this material?

_____refrain from assigning it to your child

_____withdraw it from all students

_____refer it to the committee for reevaluation

9. In its place, what material, if any, would you recommend that would convey as valuable a picture and perspective of our civilization? _____

_____

Signature of Complainant _____

The Ethnic Heritage Studies Project is sponsored by the Jefferson County Public School System, the University of Louisville, and the Louisville Bicentennial Corporation of the Chamber of Commerce and is partially funded by the United States Office of Education. The unit is being used exclusively by selected teachers in the Jefferson County Public Schools.